

# The King's Highway

Miss Jessie Tedlie, Dec 45

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### GUEST EDITORIAL

#### OUT OF THE NIGHT

Rev. J. C. McPheeters\*

Humanity's distressed cry, "What of the Night," has echoed over the hills of time in every age, from the fall of man in the Garden of Eden, to the days of the extinguished lights in World War II. At no time in these periods of darkness has God ever permitted the star of hope to go into total eclipse. As yet, there has been no night for humanity without a sunrise.

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Satan's supreme strategy is to turn the day into night, joy into weeping, and songs of hope into wails of despair. It is his purpose to turn every victory into defeat and every success into failure. He follows hard on the trail of man's victories as the vulture trails the carrion. He leaves no worthwhile peace, achievement, or state of bliss unchallenged. The paradise of man's Edenic state was lost through his efforts. The blissful day of the Garden was turned into a night of remorse and despair.

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It was through the reach of God's infinite love that sunrise broke upon the night of the Garden, caused by man's sin. The heralds of that sunrise are found in the early Messianic promises of the Old Testament. The increasing frequency of these promises in the stream of Old Testament prophecy are as the first streams of light tiptoeing over the eastern hills in the grey dawn of the morning. The desire of all nations was turned with expectancy to the coming of Him whose mission would be "to preach good tidings unto the meek . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound . . . and to comfort all that mourn.

These promises of the sunrise proved to be as sure as the bow of God's promises which arches the sky. Many periods of night intervened between the first Messianic promises of Genesis and the coming of the great forerunner with his herald of the sunrise in the immortal words, "Behold the lamb of God, that taketh away the sin of the world!" The discouraging periods of night could not destroy the light. The darkness could not eclipse the Day Star of the Messianic hope.

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In the darkness of the antediluvian period, there remained one torchbearer of the light in righteous Noah in whom the race had a new beginning, following the tragedy of the flood. When, after the flood, all nations turned again to pagan idolatry, and there was no nation on the face of the earth to bear the ark of righteousness, there arose a new nation, "a chosen people," the father of which was Abraham, to whom the promise was given,

"in thy seed shall all nations of the earth be blessed." God's chosen people failed him repeatedly. When they turned to the idols of Baal, they brought on periods of darkness.

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Saul, Jeroboam, Omri and Ahab, along with numerous other kings, turned aside from the commandments of God to walk in the way of pagan darkness. While all of these periods had their visitations of divine judgment, the light was never extinguished, for there arose still other kings like David and Asa that were torchbearers of the light. In the days of Ahab, who was dominated by his wicked wife, Jezebel, it appeared for a time that all the prophets of God would be slain, and that righteousness would enter a total eclipse. It was in such an hour of darkness that Elijah appeared, and the light flashed from the fire that fell from heaven, which consumed the sacrifice of the prophet, in the memorable contest with the prophets of Baal in which they were routed in utter confusion.

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The darkness of the Babylonian captivity failed to extinguish the light in a remnant of the faithful. The faith of his remnant was not in vain. The chains of captivity were broken and the captives returned to Jerusalem. The destroyed city and the temple were rebuilt. The hearts of the people that had been robbed of "a song in a strange land," were again set to singing as they rebuilt the walls of the Holy City.

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The coming of Christ was a glorious sunrise for a world in darkness. John, the beloved apostle, describes this sunrise in these words: "The darkness is past and the true light now shineth." Satan sought to eclipse the Sun of this glorious new day. All the powers of the Satanic world waged an offensive against the Son of God. It was that power that crucified him and held temporary triumph while his body lay in the tomb. It was the darkest night of history when the Son of God died upon the cross. The fondest hopes of his disciples were blighted. But the night was not for long. The resurrection on Easter morning turned the night into day, the weeping into rejoicing, and the blasted hopes into the effulgent "hope of glory."

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The sunrise of Easter morning was not for a single day. The glory of that morning is perennially in time and universal in availability for every son of Adam's race. "The true light now shineth" and is available to disperse the darkness wherever the night cometh. In the gray dawn of Christmas Day, 1943, Dr. Charles R. Goff, pastor of the Chicago Temple, caught a kodachrome picture with his camera of a glorious sunrise from the roof of a tall downtown building near the Chicago Loop. The darkness is still in evidence in every direction over the city, with the ghost-like towers of skyscraper buildings piercing

the night, but in the direction of the sunrise, the clouds are flooded with the mellow glow of golden light, and the low rim of the horizon is penetrating the curtains of the night. There is much of darkness in the world, and if we turn our eyes only in the direction of the darkness, we shall see only the night. But in the upward look of faith, regardless of the darkness of the night, the light in the perennial dawn of God's eternal morning will be found shining, and sufficient to dispel the darkness.

\* Editor, Pentecostal Herald.

#### BLESSED ARE THE PURE IN HEART

By Rev. R. Barclay Warren

The Sermon on the Mount by Jesus Christ is the greatest ever preached (Matt. 5:7) "Blessed are the pure in heart: for they shall see God," is one of the many soul-penetrating statements.

One preacher called a doctor and asked if there was any disease of the heart which affected the eyes. "Yes," he replied, "there is. We call it a dirty heart!" The doctor went on to explain that it was a disease in which ulcers formed on the inner walls of the heart. There was no pain there, but the blood vessels of the eyes were affected, the eyes became blood-shot, and if there was no cure the blood vessels would burst, and the man become blind.

Sin in the heart hinders our beholding God's face. Pride, malice, adultery, hate, covetousness—yea, sin of every kind—comes from a dirty heart. But with David we may cry out. "Create in me a clean heart, O God!" God will answer such a petition, for He has made provision through the offering up of His Son, Jesus Christ, for such a cleansing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The pure in heart are blessed and happy. The warring within has ceased. Temptation will still come through the world, the flesh and the devil, but the heart, the seat of our affections and our will, is pure. By the grace of God and the exercise of our will in the right direction it can be kept pure. For "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Not only shall we know God here, but one day, in our flesh, we shall see Him face to face. The pure heart pays both in time and eternity.

Good works that are born of the Spirit and not artificial will attract men's attention to God and not to us. If our light does not shine for him it does not shine at all.—Matthew 5:16.

"Doubt may damn you now and damn you eternally; belief will bless you now and bless you eternally."—William Ward Ayer.